



# THE TWO WORLDS.

Registered at the  
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A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY  
and PROGRESS of **SPIRITUALISM**,  
also to RELIGION IN GENERAL and to REFORM.

No. 1794—VOL. XXXV.

FRIDAY, MARCH 31, 1922.

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1794—VOL. XXXV.

FRIDAY, MARCH 31, 1922

PRICE TWOPENCE.

## The Implications of Spiritualism.

Stanley De Brath.

[CONTINUED FROM LAST WEEK.]

### VI.—SOME RELIGIOUS IMPLICATIONS.

THE presence of God in the soul is a logical inference from the Universal Spirit immanent in Nature and creative of all forms of life. The moral consciousness and the supernormal faculties in man indicate higher forms of that presence than the merely creative, and it is an experimental fact that man can receive direct conscious impressions from that Power. This is the supreme religious inference.

Man is not sent away to scientific enquiry in the present, nor to the records of the past, nor is he required to submit himself to the claims of any church or creed; the Word is very nigh him even in his heart, and by that he may try all documents whatsoever.

The conditions of that guidance are, however, complete simplicity of mind—that he should set aside all prejudices, all enmity, all conceit of knowledge, that he should be aware of his own limitations, and that none can grasp the whole truth entire. That truth will always be susceptible of other forms than those which appeal to any particular mentality. More than this, every form under which it comes to honest minds is in some sense true, not literally, perhaps, but symbolically by its spiritual content.

This access to divine guidance is the central core and essence of religion, and if asked for in the temper of calm desire to do the right, it will always be given for the smallest as for the greatest affairs of life.

It will not answer theological riddles, for the simple reasons that the human mind cannot reach absolute, but only relative truth; and that such riddles are artificial difficulties whose solution is no part of practical life. It will, however, give to any real spiritual difficulties a cogent answer adapted to the particular individual and his stage of mental progress, but it does not follow that the answer will be adapted to all.

Nor does the giving of that guidance imply that the records of the past, the results of scholarship, and the lessons of science are unimportant and to be set aside with contempt self-sufficiency. On the contrary, it is by knowing the history of human thought, present facts, and the aspects they take in other minds, that real education consists.

In European religious history the Bible has a most prominent place, and to disregard it is to lose most valuable insight. To read what some write one would think almost essential parts to be fables about the Garden of Eden, Jonah's whale, and Balaam's ass. To read the effusions of others one would think the whole from cover to cover to be the direct words of God; and between these two groups there is endless and senseless contention.

It is now well established by scholarship that the original sources of the books of the Old Testament have been long lost; that after the return from exile in 457 B.C., the Jews, convinced by events, set about editing the Law and the Prophets; that they adopted the Law as their civil code; that this editing extended over at least three centuries and was the work of many hands, and involved compilation and selection from various MSS; that this piecing together is partly traceable in the books as we have them; and that the work of recension was completed about 150 B.C.

It is obvious, therefore, on scholarly grounds, that cannot be refuted, that whatever inspiration may be present it cannot be literal, and must be qualified by the honesty and discernment of the compilers. The former we may take for granted, their sincerity is evident from their work, but their criteria of genuineness were very different from ours—they regarded legends from the point of view of their spiritual meanings and were indifferent to their historicity.

A similar process attended the compilation of the New Testament. The earliest Christian documents are the letters of St. Paul. He speaks much of the mystical and indwelling Christ, of the work and gifts of the spirit (the latter strikingly similar to modern mediumship), and very little of the earth-life of Jesus whom he regards as the prophesied Messiah, "born of the seed of David according to the flesh, and declared to be the son of God . . . by the resurrection" (Rom. i. 3). The first gospel in order of date—that of St. Mark—followed, obviously in order to give St. Paul's converts an account of the earth-life of the Master. The gospel of St. Matthew, written for Jews specially, came next, then that of St. Luke, the fourth gospel being the last. St. Mark's gospel is placed by scholars about A.D. 50, some twenty years after the crucifixion, and that of St. John about A.D. 90.

But none of these, as we have them, are originals. They are collated from lost MSS. Jerome, who in 384 A. produced the first Latin version from many differing texts of which he remarks that there were nearly as many versions as copies. Such ancient Greek texts as we have (the Vatican and Sinaitic MSS. of the fourth, and the Alexandrine of the fifth century) still show differences in readings; and the process of correction of the English version by collation with the best Greek text has gone on for centuries, the last revision being in 1881.

These statements can all be verified from the works of Dr. Driver, Canon Cheyne, Professor Sanday, and the summary of textual criticism given in the Encyclopædia Britannica (Art. "Bible") by these and other authorities. They are a complete answer to the Bibliolators who think to found doctrines on particular texts, for they show that no wording can be claimed as certainly original, even in the Greek.

But those who, on a superficial knowledge of these things, speak of the received text as "a forgery," are still more wide of the truth. The chief differences in readings are given as foot-notes to the standard Greek text issued by the University of Oxford in 1888. None of these are of any importance whatever except to critics and theologians. None of them touch the general spiritual sense at all, any more than the much wider diversities in the English translations of 1539, 1553, 1565, 1611 and 1881. The steadfastness under persecution, the regeneration of morals, the whole history of early Christianity, and the self-sacrificing lives of those who laboured to spread, not dogmas but a civilising religion in place of the brutalities of the amphitheatre and the superstitions of later paganism, render peculiarly repulsive the superficial dogmatism of those who ignore the salient facts to fasten on the doctrinal disputes that seemed so important to the men of that age in their search for a true spiritual formula.

But the psychic facts throw an entirely new and very vivid light on Biblical criticism. Critics have hitherto shown a very strong disposition to explain away "the miraculous element" altogether both in the Old and New Testaments. This is now unnecessary, and had apologists condescended to acquaint themselves with the psychic as well as with the textual facts, they would have been spared



the temptation to conciliate sceptics by unnecessary concessions. They would have had to endure some obloquy but they would have vindicated truth.

The psychic facts do not, of course, justify literal acceptance of such legends as those of the Exodus, they do not support Joshua's supposed miracle (copied from the book of Jasher), Jonah's and Balaam's adventures, and the like; nor does it follow that because Mr. D. D. Home could handle live coals that the tale of Nebuchadnezzar's furnace is true. But they certainly re-accredit the prophetic element; they confirm the miracles of healing by modern examples, and they show so remarkable a parallelism between modern cases of "controls" and ancient prophetic inspirations (whether false or true) that they will certainly inaugurate a mode of criticism that takes full account of the metapsychic factor. Especially do they vindicate the central event of Christianity—the appearances after the crucifixion. It is logically open to Spiritualists to consider these as strictly parallel to other materialisations, or, as I myself prefer, as a more striking example than is possible under less exalted conditions, of the de-materialisation of the physical body and its re-constitution in an "etherial" form. The experiments with the ectoplasm show that this is possible, and that view of the matter explains the empty tomb to which there were eye-witnesses.

We may well agree with Myers that but for the psychic facts there would a century hence probably be no educated man who would have believed in the return of the risen Lord, whereas with those facts there will probably be none who will disbelieve it. That verification of spirit-return proving death the gate of life, was quite obviously the reason that carried the apostles through persecutions and trials; just as the verification of the same truth has carried Spiritualists through seventy years of derision and contempt in an age when a materialistic science has denied the existence of the soul and the possibility of surviving consciousness, and a literalist creed has presented both under distorted forms.

But, as Mr. J. Arthur Hill says, "All venerate the person and teachings of Jesus"; and we have evidence that our small personalities survive. Then much more must He survive, and those who reject Him are rejecting not a dogma but a power. It is to me amazing that there should be found any Spiritualists who reject the only teacher who showed in his own person the very thing that is the central truth of their own conviction, because, forsooth, a Judaic tradition has turned his death that was the direct result of an offended orthodoxy, into a blood sacrifice to an offended God.

Can we, however, suppose that He who said that He would not acknowledge many who might call themselves by His name would care in the very least what ideas we may have about His nature and filiation? To do the will of the Father is the important thing; to replace strife by co-operation and dogmatism by tolerance and charity, knowing that all definitions must be relative to our present state. Let those who so choose form societies and guard them by provisions that must not be discussed—they legislate for their own members only, and are doing useful work for a certain class of minds. There is really no danger that they can "capture" a movement that arises from a higher world than this, or annul the results of scientific evidence, scholarly criticism, and historical facts that all point in the same direction.

[TO BE CONTINUED.]

A UNIVERSAL brotherhood in the material is impossible; in the spiritual it is a truth. We need to seek the power to reach that condition.

A CLAIRVOYANT ABROAD.—Mr. Harvey Metcalfe has just completed a tour on the Continent, where he appears to have done acceptable work. Accompanied by his brother Max, who acted as interpreter, he conducted two excellent meetings at Finedon on March 14th and 21st, and hearty ovations showed the interest of the assembly. The clairvoyant descriptions excited a great deal of interest, and were well recognised. It is hoped that a Society will be formed shortly.

## Sir Arthur Conan Doyle.

### Luncheon and Public Meeting at Brighton.



SIR A. CONAN DOYLE and Lady Doyle, who on the eve of their departure on a mission to America, were entertained by the Spiritualists of Sussex at a complimentary luncheon at the Royal Pavilion, Brighton, recently. H. W. Engholm presided over a thoroughly representative gathering in the Banqueting Room of the Royal Pavilion.

Rising to respond to the toast

his health proposed by Mr. H. W. Engholm, Sir Arthur, who had an enthusiastic reception, said he was simply an instrument to interpret the message of Spiritualism properly, and if he was asked why he did this somewhat thankless and obviously unremunerative work his answer was a very simple one. He could not possibly help himself, nor, without an intolerable sense of duty, could he refrain from doing exactly as he did. What was the message to which he and others were devoting their lives? It was the reform of religion, the substitution for man's promises of God-given realities.

The message had many sides, but that was the centre of all. The time had come when the human race demanded something more than faith, which was a dangerous thing without any real, sure guidance. And when they turned to the old Scriptures for inspiration, the honest student he could not disguise that those writings had been twisted, turned, forged and manipulated by designing men in every possible way, translated and translated with many mistakes. How could they say that was solid ground on which to build? They had a right knowledge by which they could shape their course, concerned death and what occurred after death, and they could only find out how far experiences in this life helped in the next they would have that solid religious teaching for which they sought. That was what was claimed to provide in Spiritualism, the message of which was the one most wanted by mankind. Before the centre was over he believed every educated man would agree. He had proved their point, both as to the carrying on of personality after death, the possibility of communication, and finally, and most important, the explanation of religion and the universe which had come to them from beyond.

#### THE PUBLIC MEETING.

Subsequently the Hove Town Hall was packed to utmost capacity, and the huge audience listened with attention to a remarkable lecture which was illustrated with lantern slides, and which lasted nearly two hours.

The audience was very serious. Never, perhaps, had the Hove Town Hall been the scene of more startling revelations.

#### MOST REMARKABLE IN THE WORLD.

Sir Arthur said that these photographs of spirits formed the most remarkable collection in the world. He traced the beginnings of psychoplasm, or ectoplasm, which had since been disclosed by photography. He defined it as white sheets or white clouds round the medium, and shapes came into these white clouds, generally hands and legs first, then the face and the whole figure, and so forth. Ectoplasm pictures were produced. Darkness was no cover for trickery; the ectoplasm was very sensitive to light, which tended to dissolve it. There was no denying the existence of these plastic exhalations thrown off by the medium. He spoke much of the famous material medium, Eva, whose phenomena were produced while she was in the deep trance state. Sometimes during

ances the whole materialised frame of a human being was built up out of ectoplasm.

#### THEN CAME THE MIRACLE.

"Then it was that the miracle of miracles occurred." The body moved and talked. There was no possibility of mistake. When the medium threw out this plasm she grew lighter. We probably all had this power, but mediums more than others. He personally went to see Eva in Paris. She was in a trance, and he saw a long streak of jelly-like substance lying across her chest. This was ectoplasm. He touched it; it was something rather like the feel of a worm. Chemically it was found that the elements of the human body were found in ectoplasm. It was not really a wonderful thing at all; it was only that one didn't know all about it. After photographs of Sir Oliver Lodge and the Rev. G. Vale Owen (warmly cheered), specimens of plasm were shown on the screen. Then followed a picture of an Italian medium roped down while producing a psychic figure quite apart from herself.

#### "BETWEEN TREACLE AND BUTTERINE."

Here Sir Arthur gave a fresh description of the mysterious substance—"viscous, like something between treacle and butterine." Yet a crowbar was needed to break it after it had hardened. He said we were on the edge of some discovery more marvellous than the world had ever dreamt of. Spirit photographs of soldiers killed in the Great War were shown. In some cases, Sir Arthur stated, these were more vivid than photographs taken in life. For one mother the wrong son was revealed. He had a bullet wound in his brow. He appeared with another person, and explained that he had succeeded in getting through to the first lady. The spirits are not omnipotent. As to their wearing familiar old clothes, costumes as in life, etc., Sir Arthur remarked that this had been much criticised, but it was really only evidential, the clothes being put on to show who they were. "I am not a credulous person at all," the lecturer announced.

#### AN ARCHDEACON'S MESSAGE.

A plasm cloud was shown with a message on it written by the late Archdeacon Colley. There was a burst of applause when this Spiritualistic writing was compared on the screen with a letter written by him during mundane existence. Some of these revelations from the Beyond were very imperfect. It was a matter of practice for those who manifested, and often they could not fully manifest as they desired.

Critics had complained that all these after-death photographs had a kind of blanket round them. That was the ectoplasm arch. Two negroes were photographed on the West Coast of Africa, and a woman who had passed on appeared beside them heavily enveloped by the psychic blanket. There was no use certain men of science laughing; the authenticity of these records simply could not be denied (applause). The truth would persist, however it might be ridiculed. "The doctrine of believing nothing is entirely played out."

#### A PATHETIC PICTURE.

One of the best of the psychic photographs, which naturally was looked at with sympathy—even with pathos—was that of the late Lieut. Raymond Lodge, with Lady Lodge and Mrs. Lennard, the well-known medium, present. Nobody beats the author of "Sherlock Holmes" as a raconteur. He was in his most brilliant style when he had a strange story to tell. The mind of the artist could then be seen at work. He told of Sir Wm. Crookes' experiments with Florence Cook, then a girl in her teens. She was locked up in a dark room, which was connected by a portered door with another room, in which were several persons. It was perfectly certain that no one but the little girl was in the other room, and she could only leave it by coming under the portiere.

#### THE BRINGER OF IMMORTALITY.

She was still lying on a sofa when "a magnificent creature," not the girl at all, or in the least like her, emerged from the dark room and said she had come to give immortality to someone. This wonderful creature was later seen to amalgamate with the medium, to withdraw, as it

were, into the medium's body. This "magnificent creature" from the spirit world had passed away in the time of Charles II.

During most of the lecture Sir Arthur Conan Doyle held his audience so completely that the great throng sat in absolute silence listening to his every word. It was like a religious service with one in highest authority proclaiming the gospel.

#### A FRATERNISING ANGEL.

He showed the photograph of "Katie King" arm-in-arm with Sir Wm. Crookes. A picture of touching beauty presented a father with a child-face vaguely outlined in a white cloud over his head. The ectoplasm was so formed as to give the impression that the child had come down either to kiss him or whisper in his ear. Every now and then Sir Arthur paused amid his pictorial marvels to have a bout with the adversaries of his Cause. He said he was convinced that the movement was destined to grow until it had covered the whole earth, so that such a person as a materialist would be absolutely unknown (applause). He denounced much of the opposition which Spiritualism has to contend with as utter incredulity and stupidity.

#### IN TOUCH WITH RELATIVES.

He had been in psychic contact with thirteen of his relatives and friends, including his own son (of whom he showed an after-death photograph), and he had talked with them. His experience was not at all unusual. Among the last photographs were those of "earth-bound" spirits, ghosts, it might be, of people who had committed crimes, or misers, or others so attached to this world that their spirits could not leave it. One was of a female figure in the corridor of a hotel 600 years old. Her wraith was plainly seen, attired as a servant, carrying a tray with two lighted candles on it. So she was doomed to go on, no one said Sir Arthur, knew why, or who she had been. When she was "taken" she seemed, he observed, to have walked straight into the camera. There could be no doubt to his mind that it was a true photograph.

#### IN A HAUNTED HOUSE.

Another ghost "caught" in a haunted house was a gruesome old man who might have walked out of one of Balzac's weirdest tales. He looked intensely alive.

When showing Tissot's drawing of the Transfiguration Sir Arthur claimed that the psychic phenomena of these days are really a continuation of similar experiences recorded in the Bible. He interpreted the appearance of Moses and Elias to Christ as psychic phenomena. He expressed the opinion that Christ chose His disciples not because they were learned men or socially important, but because of their psychic powers.

It was evidently a fascinating evening to the majority of the vast audience, and the meeting created a great impression in fashionable Brighton.

—\*

#### Spirit Photographs.

The following letter, which recently appeared in the "Daily Dispatch," explains itself, and helps to correct a misleading statement:—

To the Editor of the "Daily Dispatch."

SIR,—I have been favoured by a copy of your paper headed "How Conan Doyle was tricked," with an account of a fairy photograph.

Whoever was tricked I certainly was not, as I was not allowed into the dark room while Mr. Marriott was loading his slides, and he might have put anything in the world on to the plates without my being able to check him.

Such explanations of serious phenomena which have been carefully examined and passed by professional photographers and by scientific men like the late Sir William Crookes are not worthy of attention.

ARTHUR CONAN DOYLE.

"If you want to size up a person, listen to what he or she has to say about his neighbour."

## Dr. Peebles' Last Message.

### Prepared Some Little Time Before His Decease.

He who died in Azan sends  
This to comfort all his friends.  
Faithful friends! It lies, I know,  
Pale and white and cold as snow;  
I can see your falling tears,  
I can hear your sighs and prayers,  
Yet I smile and whisper this—  
I am not the thing you kissed.  
Cease your tears and let it lie!  
It was mine—it is not I!

### TO MY RELATIVES, FRIENDS AND ACQUAINTANCES IN THIS AND FOREIGN LANDS.

#### GREETINGS OF Peace and Goodwill!

Believing, knowing, while in the body, that the future life was a continuation of mortal life upon a higher and more spiritual plane, I submitted, while yet in the realm of mortality, the following thought:—

Though out of my physical body through death, I am not out of God's measureless Universe, nor out of memories of the earthly life, nor out of sympathy with, and love for, you, kind friends, and for our common world-wide humanity.

Though no man more highly esteems friends and acquaintances than myself (I put this in the present tense because I am not dead), it is only my body, and this never was, nor is, the conscious self. I place spirit infinitely above matter, principle above policy, and the truth above any unwise earthly contract. Mortal bodies, composed of atoms and molecules, change day by day, but the Deific Ego, the immortal principle within, does not change.

Many of my esteemed friends and acquaintances, though believing as firmly as I do in the inter-communion between the visible and invisible, conceal it, or at least are indifferent to this great truth of spirit ministries—ministries that demonstrate a future life and brush away the mourners' tears. And so I feel under no moral obligations to furnish this class of people finances which will not be applied to the blessed truth of a spirit communion and angel ministries in the Christ spirit as I understand them.

I have been for over sixty-five years a Spiritualist, not a table tipping phenomenalist, not an irreligious mercenary spiritist, not a weird curiosity-hunter in the mystic occult, not a mere test-seeker for riches, fame or glory. No! But a conscientious, religious Spiritualist, cherishing unbounded faith in God, the Father-Mother Almighty, who is Spirit, omnipresent and omnipotent, believing in the Christ of God, in the divine spirit, in the brotherhood of all nations and races, in the beauty of faith, in the importance of prayer and in the present ministry of angels and spirits, who, leaving their heaven-bright homes, descend to earth to demonstrate so far as they can the blessed truth of immortality.

These spiritual marvels occurred in Bible times. God's laws have not changed, and so they occur to-day through proper message-bearers. I denominate this true Christian Spiritualism.

While regretting that I could not have done vastly more for the education, moral culture, and the spiritual uplifting of humanity in this and foreign lands, such as India, Ceylon, Australia, Britain, Mexico and other countries where I have clasped friendly hands and preached the gospel of present-day spirit ministries, I feel that I did what I reasonably could.

There is but one life with many aspects. Conscience and memory go with us across death's silent river, where personally, when adjusting myself to those new conditions, I shall through telepathy, the wireless, spiritual and other instruments for manifestations, signal back in such striking evidence as to absolutely identify myself, and so give more irrefragable evidences of a future and more glorious immortality.

As often said, I desire to have the body cremated, preferring the burning to the burial. Witnessing this in

India and the oriental lands, it was clear to my mind it was the most appropriate way of disposing of remains. The discolouring of the flesh about the chest and neck are proofs of death, and yet the burning should not be before the breath has been out of the body for forty hours, and for the reason that the interior soul-body have time to become thoroughly organised and the conscious spirit to leave all that is mortal.

Glancing over and reviewing a very active life of nearly a century, I am conscious of having made mistakes and having had some of the failings common to human beings. And yet I hope that the world was the better for my having lived in it. None are absolutely perfect. As do all of us, I take with me to this higher state of consciousness not an unkind thought of any human being, feeling and realising the brotherhood and the goodness of every fellow-being and of all races and tribes that people the earth. And feeling, I can but say, Peace and blessings from God to all, from the Christ of God, and from the angels that do the will of God, and good spirits be upon you one and all.

(Signed) J. M. PEEBLES, M.D.

## Spiritualism on the High Seas.

Horace Leaf.

SPIRITUALISM has become, for the time being, the principal topic on board the "Euripides." It happened through a lecture which I delivered by special request before the saloon passengers. We are cut off from the third class passengers through an epidemic of measles. I might have had a much larger audience. As it was, practically the whole of the saloon passengers were present notwithstanding the rough weather we were experiencing. A more attentive audience a lecturer can hardly wish to have. How difficult it is to judge people, was illustrated on this occasion. Those first in their seats were some young men, some of them naval officers, whose general conduct would lead one to suppose that they had no interest outside pleasure. Yet they were among the most interested of the company, and showed the highest appreciation of my lecture. Since then they have repeatedly thanked me for my services, and expressed the wish that I deliver at least one more lecture on the same subject before I go.

My chairman was one of the proprietors of the "Austral Age," a leading Australian journal. He is an avowed Roman Catholic, cultured, and very pleasant. At my request he discussed my remarks from the chair, and exposed the weakness of his own belief to the advantage of Spiritualism by doing so. For many years this gentleman has interested himself in psychical research, and has been personally acquainted with some of the leading Spiritualists of Australia. He admits the reality of psychical phenomena, but attributes them to Satan and his host. "No evidence does he venture to offer in support of his belief other than the authority of what he fondly designates as the "Church," which is, of course, no evidence at all. Such a person presents a curious, but well-known, phenomenon. In most matters logical and just, but in connection with religion all this breaks utterly down, and he is incapable of passing a reliable personal opinion on any beliefs outside those of his own Church. Truly, the priest rides roughshod over an excellent and honourable mind. He spoke of Satan almost affectionately. As one of the company remarked, the loss of this ancient bogey would fill him with disappointment, as he would lose a scapegoat on which to hang his religious doubts and fears.

My only other opponent was an elderly clergyman of the Established Church. After admitting that he knew nothing about Spiritualism, as it was a subject he had always carefully avoided, he entered upon a hearty condemnation of it, in which the Bible and insanity figured largely. This gentleman cut a sorry figure, and did Spiritualism more good than harm. Poor Satan came in for severe castigation again as the instigator of his new heresy. I experienced no difficulty in effectively replying to these critics. The weakness of their arguments served



make the facts and logic of Spiritualism stand out more conspicuously.

One of my principal supporters was the ship's Captain, a fine specimen of British broadmindedness, but interested in Spiritualism personally, and in a practical manner. He was delighted with the evening, and has expressed the wish that I will go a step further and give a lantern lecture. This I have consented to do if a lantern can be procured. "There's the rub," however. The Captain has suggested that failing all other alternatives the engineers may be able to make one. This fact affords an excellent idea of the deep interest in our great cause existing on board our good ship.

### The Late Lieut-Col. B. Arthur, D.S.O., M.M.G.C.

The funeral of the late Lt.-Col. B. Arthur, D.S.O., took place at the cemetery, Paignton, on Wednesday, March 15th, the service being conducted in the Chapel by the Rev. S. H. Taylor.

Col. Arthur was one of the victims of the late war. Injuries received on active service in France resulted in aneurism of the ascending aorta, and although he carried on long after the Armistice, he was compelled to go into hospital at Devonport on November 29th, 1919. From there he came to Torquay and made his home at Preston, which he loved because of its similarity to his own country. He was born in Gisborne, New Zealand, and on the outbreak of war in South Africa volunteered for service, gaining a commission in the 4th New Zealand Rough Riders. He was mentioned in dispatches four times, and retired with the rank of a captain.

He was a born soldier, and although his life in the Colonies caused him to be interested in stock-farming, he lost no opportunity in identifying himself with the volunteer movement in South Africa, where he remained with several of his compatriots after the peace of 1902.

In 1907 he returned to this country owing to sunstroke which made it impossible for him to live in the tropics. Soon after this he joined the King Edward Horse, to which he was greatly attached, and which he only left—early in 1915—when he found that cavalry was not likely to be used immediately. He served with the Motor Machine Gun Corps, was mentioned three times in dispatches, and was awarded the D.S.O. for gallantry in the field.

Shortly after coming to Paignton Col. Arthur became interested in Spiritualism, of which to him the Bible was full. Its tenets—the Fatherhood of God, the Brotherhood of Man and the continuity of life after the change called death—appealed to him as being the direct teaching of the Christ. He seemed never to tire of talking of it to his friends, and read deeply all available books on the subject. He bewailed the popular sombre trappings of woe and the gloom and depression connected with the passing out of temporary into eternal life, and left particular instructions that none belonging to him should wear mourning or mourn as those without hope.

A beautiful violet pillow with Arum lilies, and a large cross of violets were sent by the widow and sisters. Wreaths and sheaves were sent by the following: Mrs. Ralph Arthur, Elsie and children, Mr. and Mrs. Nichol, Dr. King, Mrs. Harvest, Dr. and Mrs. Tempest, Mr. and Mrs. Blackler, Miss Langdon, Members of the Spiritualist Church, the Healing Circle, Miss Chilton, Mrs. Tolchard, Mr. G. Bowhay, Mrs. Tancock, Mr. and Mrs. Sharland, Reg. and Annie, Mr. and Mrs. F. Thorne, Mr. and Mrs. Evan Powell, Mr. and Mrs. Burnham, Mrs. Rabbich, Mrs. Pullman, Mrs. Bowden, and a host of others.

They shall not grow old as we who are left grow old,  
Age shall not wither, nor the years condemn;  
At the going down of the sun, and in the morning,  
We shall remember them.

After the lingering note of "The Last Post" died on the evening breeze, the friends who believed as he did filed past the open grave and dropped their floral tributes, which completely covered the casket. The funeral arrangements were satisfactorily carried out by Messrs. Drew, of Paignton.

### The Creative Power of Thought

"Thought should be concrete."

"None can enter into the form sphere of the Heavens until they are able to think the thoughts of Deity."

TRULY and tritely it has been written that "Thoughts are things." Naturally, then, the question arises, "What are things, and whence the creative power of thought," for its creative force is self-evident. Negation of matter is limitation, so clearly things are negation or form. Form being negation is a direction of least resistance, and therefore involves redemption. We need to be most careful when we concentrate, knowing that thought must materialise here or elsewhere.

God thinks, and the "desert blossoms with the rose"; the devil (adversary) schemes, and zeppelins devastate and destroy. Christ taught us in that touching parable, "The Prodigal Son," that man's primary duty is to "arise and go to his Father," because the nearer he gets to the divine source of life, the clearer his perception, the greater his creative faculty. Man endeavours to think apart from God, and the spirit takes a downward tendency, for is it not written, "My thoughts are not as your thoughts"?

When man, for a wise and just purpose, restrains himself, he creates. The thought prefigures the action; he is at once the doer of that which constitutes a law. The great defect is the striving to harness thought to make it subservient to custom, instead of giving it its head, that, white with the foam of achievement, it may return from spiritual pastures to encourage the doubting and laggard soul, and to create a new environment for the deathless spirit.

Freedom and not power is thought's true ally. Thought is nature at large, unfettered, roaming fields of apparent inconsistencies in search of truth, seeking to harmonise and universalise that which is seemingly astray.

Man can create. The mathematician does this when he destroys, not being (negation) in mathematical problems for mathematics, existing to show us how to deal with symbols, is necessarily infinite, teaching us true Spiritualism, enabling us to mount to the absolute—thus investing man with the creative power of an universal consciousness.—E. P. PRENTICE

### "Is Spirit Photography True?"

This is to be the topic of a public debate on Wednesday, April 5th, in the Unity Hall, Wakefield, between Mr. E. J. Osborn, of London, and Mr. R. Bush, who a year ago played a trick on Mr. Hope, of Crewe. There is keen expectation in Wakefield, and great interest is being taken in the debate. It is the result of a lantern lecture, "Picture Marvels from the Spirit World," given by Mr. Osborn in the hall of the Wakefield Church on February 22nd. Mr. Bush had been invited, but did not attend. A letter on his behalf, however, was sent to the chairman offering public debate. A vote of the meeting was taken, and was unanimously in favour of accepting the challenge, and invited Mr. Osborn to support the Spiritualist side.

NEW SOCIETY AT LUTON.—We are glad to hear that efforts are being made to hold public meetings at Luton. For some years circles have been held by a devoted few, and this has made the formation of a Society possible. Some twenty-five members have been enrolled, and with the experienced assistance of Messrs. Nickels and Punter there should be an opportunity for good work. We wish the venture all success.

AN INQUIRY.—An inquirer writes us, concerning an incident reported in the life of John Taylor, the Lancashire Table Medium, who passed away just over two years ago. It was reported that at one of his seances some of the sitters attempted to play tricks upon the medium, and were hurt by the violent movements of the table. Can anyone inform us as to the approximate date and place of such incident? Several of the sitters, it is reported, subsequently became Spiritualists.

FOUNDED NOVEMBER 18th, 1887.

# THE TWO WORLDS

THE PEOPLE'S POPULAR SPIRITUAL PAPER,  
PRICE TWOPENCE. POSTAGE ONE PENNY.

ISSUED EVERY WEEK BY  
THE TWO WORLDS PUBLISHING COMPANY LIMITED  
AT ITS REGISTERED OFFICE,  
18, CORPORATION STREET, MANCHESTER,  
WHERE ALL BUSINESS COMMUNICATIONS SHOULD BE ADDRESSED.

SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD,  
One year, 13s.; Six Months, 6s. 6d.; Three Months, 3s. 3d., post free.

Editor and Secretary - - - ERNEST W. OATEN,

To whom all communications should be addressed.

Cheques and Drafts should be crossed "—" & Co., and made payable  
to The Two Worlds Publishing Company Limited.

Bankers: The Union Bank of Manchester Limited (Corn Exchange Branch).

"The Two Worlds" Can Be Obtained Of All Newsagents.

The Editor will not undertake to be responsible for any rejected MS., nor to  
return any Contribution unaccompanied by a stamped and directed envelope.

FRIDAY, MARCH 31st, 1922.

## The Subconscious "Red Herring."

GRADUALLY, but certainly, the principal contentions for which Spiritualism has stood for three-quarters of a century are winning their way, and it is both interesting and amusing to note the fact that many of the factors which comprise our position have been used for a time in an endeavour to refute our conclusions. A decade ago it was a customary practice of our opponents to explain all psychic phenomena by hypnotic theories, until a fuller knowledge of hypnotism revealed its limitations equally with its realm of action, and now hypnotic suggestion has become an orderly part of the theory of mental action.

Telepathy, too, long before it was thoroughly established, was held to explain psychical phenomena. The word had a fascination of its own. Very few people had a clear idea of its implications, and this very uncertainty made it a straw at which our drowning opponents were eager to clutch. Quite a number of people were disposed to attribute all the mental phenomena of Spiritualism to telepathy until the word had gathered around it all the imputations of omniscience. Spiritualists were not concerned with denying telepathy, for was it not a necessary course of bricks in the structure which was being upraised.

The endeavour to exploit this word as the solution of all psychic problems reminds us of the pious old lady who constantly alluded to "that blessed word, Mesopotamia." She only knew that it was used in the Bible, and her imagination painted it in glorious colours. It is fortunate for her peace of mind that she did not meet some of our discharged "Tommies."

The investigation of telepathic phenomena, however, has demonstrated that the action is not proportionate to the physical energy entailed in its production. It has become a super-physical phenomenon, and shown the possibility of inter-action between mind and mind independent of the known laws of matter and energy. Consequently, by demonstrating the possibility of human minds acting beyond the limits of physical and chemical law, it has become one of the strongest arguments in favour of the possibility of mental action by men after the decay of their bodies, and thus one of Spiritualism's most powerful allies. A good deal of psychic phenomena is undoubtedly due to interaction between minds incarnate, and a large body of such phenomena is also due to inter-action between one or more minds discarnate and one incarnate. Telepathy thus becomes one of the links in the chain of inter-communication between two spheres of being.

The critics, however, having dropped the telepathic objection because it proved too much, are now turning to the mysterious potentialities of the "subconscious mind." Our newspaper cuttings show that from platform and pulpit this new "Mesopotamia" is being hailed as the death-blow to the theory of spirit communion. The amusing side of the whole story is that those who talk about the "sub-conscious mind" are those who know least about it. It

has been familiar ground, allowed for in computing the value of Spiritualistic evidences, for over 60 years to all careful investigators. Our early pioneers were ever referring to it as the "latent memories" of the medium, the "mediumistic equation," or other general description, and we are not disposed to bow down in abject worship of a very real, if indefinite, thing because it is called by a grandiose name. Mediumship implies latent faculty which lies below the threshold of normal manifestation. An individual can only "develop clairvoyance" because clairvoyance is there to be developed. Had it not been there it could not emerge. We recently examined a number of pictures painted by a young man whilst in the trance state. Artistically they are creditable productions. Whilst painting, the medium's eyes are closed—the dim light in the room, whilst sufficient to allow every movement to be followed, is insufficient to make visible many of the delicate tints used. Often both hands are used at once, each holding a brush, and a picture 12 inches by 10 inches is produced in 20 minutes. To say that this man possesses artistic ability is merely to mention the obvious, it does not explain the phenomenon. Unless he possessed the artistic gift—apparent or latent—the effect could not be produced. The faculty is part of the equipment of the medium, and is but part of the larger question of who uses or directs the faculty. The question of spirit action arises not in the consideration of the faculty used, but of the intelligence directing such faculty.

The materialist is being gradually forced by pure science to realise that mind is not a function of brain, but rather that which uses the brain as the instrument of its manifestation. Similarly, the subconsciousness will be the reservoir of potential faculty (inherent and acquired) latent memory, etc., but just as auto-suggestion may bring these into manifestation, so external suggestion may also prompt such activity. One here has to attempt subdivision, since external suggestion will be found to include the promptings of both incarnate and discarnate minds, and since the seance room has become the meeting ground where special invitation has been extended to the discarnate section to evidence their presence, we believe it will be found in practice that the major portion of the manifestations are prompted and directed by discarnate minds.

Far, then, from denying the potent factor of the subconscious self, we must recognise its presence as an integral portion of the machinery used, but this is far from imputing to it the almost omnipotent powers which those completely ignorant of its manifestation—or those with an axe to grind—are fond of imputing. Some apologists are now referring to the subconscious personality as though it was an intelligent and known entity. Allowing for experiences recorded of dual and multiple personality—chiefly prompted by the artificiality of hypnotic processes—we claim that there is no valid evidence of personality about the subconsciousness; it is rather the reservoir of that which may gradually emerge into personality—personality being that which appears or becomes apparent, the mask of manifestation.

The whole realm of the subconscious is still largely an unexplored country. "Psycho-analysis" may or may not hold many possibilities, but up to the present its advocates have chiefly demonstrated its power to give us some definite analysis of the practitioner, rather than of the patient.

It is part of the work of the Spiritualistic investigator to take into the purview of his research the possibility of subconscious uprisings, but we believe from our own observation that this will be merely a guide to trace back to the intelligent operator who stimulates it into activity.

Let us not be misled by grandiose nomenclature into imputing universal powers to that which apparently is but a segment of the circle of manifesting consciousness.

THE true regeneration of the human race will begin with the psychic's teaching, training, and developing the soul in children.

IN making up our Volumes for binding, we find ourselves short of a few copies of our issue of February 11th, 1921. Can any reader oblige?



# CURRENT TOPICS.

Speaking  
art.

Two American medical men, [Drs. F. L. Hunt and M. Ayres, of the United States Army, have invented a remarkable apparatus by which the faint sounds made by the heart and lungs are intensified and recorded. The invention is similar to that which spreads broadcast a speaker's voice. An ordinary transmitter is used as a stethoscope, and the currents generated by the heart and lungs are amplified and transferred to a telephone, using a steel wire as a recording element. Any irregularity of heart and lungs is thereby discernible by the medical man. Phonographic records may be made and sent to a specialist for examination.

New  
Chic  
Paratus.

A SOMEWHAT similar apparatus is being perfected by the American S.P.R. at their psychical research laboratory. Mr. Hereward Carrington, who makes the announcement, calls the machine the "ululometer," or "psychic howler." It is composed of an intensely sensitive coil of 3,000 finely-tuned copper wires attached to a telephone receiver. The ululometer will reveal the presence of any energy which approaches within six feet. It records the electric energy of the heart and lungs of a living person; and it is hoped that it would record the presence of spirit visitors.

Spiritual  
Alarm.

MR. CARRINGTON claims that if a "ghost" approaches the instrument its presence will be revealed by a loud howling voice which will increase in intensity as the ghost approaches nearer to the machine. It is intended to place the ululometer in a haunted room whilst experimenters, with receivers to their ears, are stationed in another chamber. Mr. Carrington expects the co-operation of the spirit people in the use of the instrument.

Candid  
and

In an address before the Birmingham S.P.R. recently reported in the "Birmingham Mail," Major Hall-Edwards dealt with Psychical Research and its progress. He complained that so many investigators had no qualification for their work, and in some instances no knowledge of the subject itself, and he claimed that if psychical researchers were to arrive at the truth the investigators must be trained. That may probably be true. Psychical research is a highly technical department of scientific investigation, and entails the consideration of subtle phenomena and elaborate theories for which a scientific training may be very necessary. The Major went on to suggest that education in conjuring was of great importance, and a knowledge of the effects of suggestion and auto-suggestion was even more important. We agree, too, with his statement that psychical research must be taken apart from religious beliefs and dogmas.

Confession  
Failure.

MAJOR HALL-EDWARDS, however, tells us that "after 40 years of investigation he has not met with one genuine instance in which it could be proved that the phenomena produced were brought about by the intervention of spirits on the other side," and the Major does not appear to see that this is a colossal confession of the failure of the methods he has adopted, and the attitude of mind which has guided his "research (?)." Not one single positive finding exists in the published report of the Major's career. His forty years of research seem to have been wasted, and such confession seems to us to be a flimsy confession which to offer advice to those who have been far more successful than he.

Advice Which  
Meets Itself.

THE Major's advice we are sure is honestly proffered, but in voicing the plea that this matter should be left to those "whose qualifications and methods could be absolutely relied on," he reminds us of the promise extracted from us in our boyhood by a fond mother: "Promise me," she said, "that you won't go into the water

until you can swim." We promised, AND WE CAN'T SWIM YET. We value the work of the trained and qualified psychic researcher, but we also know quite a number of men and women who commenced Spiritualistic investigation with little educational equipment, and no advantages other than the natural ones with which Providence endowed them, whose researches have PROVIDED THEIR EDUCATION, and who to-day are as keen judges of the net results of a seance as any of the highbrow professors.

The Scientific  
and the General,  
Aspect

THE deeper problems of astronomical measurement and computation are an abstruse scientific study suitable for the astronomer, but there are thousands of intelligent ship's officers who can "take an observation" and navigate their vessels by the celestial bodies so accurately that we can buy bananas at eight for a shilling, and it should not be in the province of the Astronomer-Royal to condemn these men who are doing useful service because, forsooth, they do not happen to write F.R.A.S. after their name. Many a man who is not a skilled nurseryman raises a good crop of peas in his back garden by close industry and application, and apart from the value of his crop he obtains health and recreation thereby.

Who Provides  
the Material for  
Investigation?

WITH only three-fourths of the lengthy experience of Major Hall-Edwards, we do not hesitate to say that all this talk of "leave it to the expert" leaves us cold. There is plenty of work of the gravest importance for those who have high qualifications, but there is one thing these people have not been doing, viz., securing the development of suitable psychics for the production of phenomena, though they have exhausted and disgusted more than one. We would point out to the major that but for the interest taken in the subject by the "ordinary" Spiritualist, the psychical researcher would have little or no material to work with. It therefore ill becomes the mere critic to patronise his source of supply.

Is There a  
Purpose Behind  
Spiritualism?

WE are face to face with the fact that psychical phenomena which, previous to 1848, were occasional and sporadic, became from that date copious and widespread, so much so that in thirty years it had spread over the civilised globe. In that very fact itself we see a guiding hand. Further, it came spontaneously and unasked to Davis, the Fox's, and others. Who prompted it? We are satisfied that there was intelligent direction, and this implies motive. Whatever the major may say, if that motive was a religious one it cannot properly be divorced from the phenomena which occurred. Whilst agreeing that psychical research is something outside religion and dogma—it being merely the exact observation and classification of the phenomena themselves, and the conditions under which they occur, we must have regard to the possibility of a purpose behind phenomena, and it is here that Spiritualism becomes the larger subject.

The Biter May  
be Bitten.

THERE are psychological considerations too, which cannot be overlooked. If I send parcels of goods to a foreign country and the receivers persist in using those goods and ignoring their obligations to me, it would not be surprising if presently I ignored them, and if the simile holds, then this may explain the Major's lack of evidence for spirit activity. If he persists in ignoring the obvious, and that obvious is intelligent, it would not be surprising if it presently ignored him. "My spirit shall not always strive with man." Such happenings have occurred before, and whilst humanity is human, will occur again.

The Religious  
Implication  
Cannot be  
Ignored.

IF, as we suppose, the main purpose of the "opening of the gates" was the rehabilitation of man's faith in immortality, and the reaping of the consequences of earth life, then the broad object of the whole outburst is RELIGIOUS, whatever Major Edwards may think, and where this

main purpose is persistently ignored by him we can understand the producers of the phenomena failing to give evidence to minds which are persistently obtuse. Perhaps this explains why Spiritualism grows and psychical research languishes.

## Looking Backwards.

### A Journalist's Experiences in Spiritualism.

SOME of the readers of THE TWO WORLDS who assisted in the Spiritualist movement in Manchester some 30 years ago may recall some of the incidents which the present writer mentions just as a preface to a remarkable French story which has come under his observation.

It was in the time of Mrs. Hardinge Britten's editorship of THE TWO WORLDS, with the able assistance of Mr. E. W. Wallis. As a young and interested journalist I visited with a friend an afternoon meeting in a room in Tipping-street, Manchester. My friend and I were both absolute strangers to Manchester, and for a certainty to every other person in that room. We were greatly astonished by true descriptions of our deceased parents being given by the medium who was conducting the meeting, a lady named Mrs. Green.

Going again to the same place the following Sunday further surprises were "distributed" by a gentleman who had psychometric powers—something we had never witnessed before. By "handling" our handkerchiefs or some other article of personal property he gave us a graphic account of our personal characteristics. A Mr. Tetlow, I think it was.

Calling at the offices of THE TWO WORLDS a day or two afterwards with the journalistic idea of "getting at the bottom" of the singular experiences we had witnessed, the writer was seen by Mr. Wallis personally. The explanations he gave, although clear enough, no doubt, to a "believer," were not sufficient for an enquirer. Mr. Wallis seemed to know my thoughts, however, and invited me to attend a meeting of friends at his house the following evening. Needless to say, I went. My friend was not with me at this visit.

I need not go into details about that meeting. I believe it was just similar to hundreds of others that had been held there. But to me personally the matter was new and exceptional. Almost from the outset there was a sensation. Mrs. Wallis said that "someone" was walking to and fro in the room. He gave his name as "James Russell." Met with a violent death. Did anyone know "James Russell"? For a whole minute no one answered. Then it occurred to me that I had known a man of that name in my boyhood, at a place a hundred miles from where that meeting was being held. Also, I remembered him being killed by his horse taking fright, and a heavy cart passed over the body of the unfortunate "James Russell." And it came back to me also that the accident happened many miles away from the scene of my boyhood days, and that I did not think for a moment that "James Russell" remembered me in any way at all when I had reached man's estate, and had settled in the same locality, where he had taken a farm! Anyhow, the striking feature in the story is that I was the first person to come along the road after he was killed. Two or three other persons arriving from the other direction at the same moment, he was carried into a joiner's shop near by and laid on a bench. It was I who critically examined the man's face and told the others he was certainly quite dead. After that moment the matter, except for its being a sort of seven days' sensation in my life, passed gradually out of my mind until that evening many years afterwards at the house of Mr. Wallis. After I had acknowledged the recognition of the man the meeting passed on to other matters.

Next day I called upon Mr. Wallis to ask why such an incident had been brought into that private assembly of friends. It was Mr. Wallis' opinion, I remember, that the spirit world produced these manifestations for the conviction of the "doubting Thomas." It was certainly for me the most convincing testimony I have ever had of the existence of the "life beyond the grave."

For a few months afterwards I was a constant attender

at the meetings in Tipping-street, but my sojourn in Manchester being quite of a temporary character, I could not take part in the work which at that time was being put on by many energetic workers. I recall the names of Boys and Mr. Hyde, but there were also several ladies on the committee who worked hard. I wrote several short articles for THE TWO WORLDS, and reported one or two of Mrs. Green's addresses, and was honoured by the Society to elect me as a vice-president—in complete defiance of my energetic protests—but I had never the courage to "preside" at anything but an entertainment one Saturday evening. I believe it rained hard and the chairman and several others did not put in an appearance. I believe we had coffee cakes handed round, and I certainly remember it as one of the red-letter evenings of my lifetime. I wonder if any reader has kept in mind the circumstances?

But one morning I was called to London, the big city with its streets paved with gold. I worked amidst the five or six millions in that vast "work-house" for many years, and then sought "fresh fields and pastures new" on the Continent. Mainly I have remained in Paris, where I am now writing this account, and have thus had a long time in which to get experience of French habits and character. And that brings me close up to the real starting point of my story. The French people have a tendency towards the theatrically-religious, following closely the deeply-rooted Roman Catholic religion, with its own devotions. But outside the church, in the natural life of the people there is a strong trait of belief in the supernatural, and there are many Societies for the fostering of this belief, and for obtaining proofs of the existence of powers abnormal. We have just had some startling information on this head.

A rich woman had lost an ornament set with diamonds. It was, in fact, a sort of clasp worn in the hair, and worth about £1,500 English money. She got the idea of informing the Professor of a certain Institute of Metaphysics, and asked him to obtain information as to the thief. The first the Professor tried to dissuade her from such a proceeding, but, giving way to her insistence, he named a certain woman medium. Madame R., the owner of the lost jewellery, went to the medium, who, however, for some personal reason, declined to take the subject in hand, but mentioned quite as if in a casual way that "the jewellery would be found wrapped up in an old newspaper."

Madame R. then sought another medium. "In a state of hypnotism," we are told, this second medium declared that the jewellery had been stolen by a chambermaid, who had wrapped it up in a piece of newspaper, and hidden the package on the floor near the window.

The jewellery was immediately found as described, and the delinquent maid is now in the hands of the police. The extraordinary fact of the two mediums both having correctly told of the newspaper package and the hiding place of the thief by these supernatural means has caused a great comment in the French press. But Dr. Geley, the Professor interested, says that he had a previous similar case, where a ring stolen by a cook was found exactly in accordance with information given by the medium. At a later date in Manchester once I was much struck by the statement that "these wonderful experiences are thoroughly convincing to the persons concerned in them, but not to the others." So it is that we each of us go on working for his own salvation in his own way.—E.D.

### Our Knight for America!

SIR ARTHUR and Lady Doyle sail on Saturday for the United States by the White Star liner "Baltic," and before them an arduous programme. Sir Arthur has already arranged to speak in New York (three times), Boston (twice), Philadelphia (twice), Chicago (once), Detroit, Toronto, Toledo, Washington, Yale, and Rochester, and a few other places. As he hopes to be in July, it will be seen that he will be kept busy. The wishes of all British Spiritualists will go with him.

THE unity of spiritual man will be found in the unity of material man.



## REPORTS OF SOCIETARY WORK

1. Ordinary Reports, to ensure insertion, must be sent to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.
2. Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.
3. Special Reports, to ensure insertion same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.
4. IMPORTANT. No Special or Ordinary Reports two Sundays old will be inserted.
5. In all cases where the address of a meeting-place does not appear in a Society report, it will be found in the Platform Guide.

## SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 2d. per line is made. Send stamps with your report.

### BRITISH MAGNETIC HEALERS ASSOCIATION.

The above Association held a propaganda meeting on Saturday, March 18th, at the Clarence-st. Spiritualist Church, Lower Broughton. Mrs. Whiting introduced the healers and spoke a few appropriate words on the subject, and work of the healers. Mrs. Shakeshaft responded. Five healers were present and eleven cases were treated. Great interest was taken by the audience in the work, and many voluntary testimonials were given by those who received treatment. At the close of the meeting Mrs. Shakeshaft moved a vote of thanks to the members of the church for their support.

### SPIRITUALISM BY ELECTRIC LIGHT.

Mr. H. J. OSBORN, the widely-known lecturer-journalist, of London, an able exponent of Spiritualism, paid a return visit after a two months' interval only. His programme included two Sunday services on March 12th, and lantern lectures on Monday and Tuesday, all at Dowlaish, and lantern lectures on Wednesday and Thursday at the Temple, Merthyr, and at Porth. Sunday's subjects were "Evidential proofs of Spiritualism" and "Does Spiritualism cause lunacy?" The lantern lectures included "Picture marvels from the spirit world," "Studies in supernormal pictures" and "Medico-clerical slanders exposed." The audiences were large and highly appreciative, and included many enquirers not usually seen at the meetings.

At Dowlaish the two local churches united for the effort, and at the final meeting the Presidents of four local churches took part in voicing warm thanks to the lecturer and cordial sentiments of local unity.—"MERTHYR EXPRESS."

### LEEDS DISTRICT COMMITTEE.

The monthly conference of the above was held on Sunday, March 12th, at Morley (Cross Church-st.), when the newly-elected President, Mr. Rothery, of Normanton, presided over a good attendance of delegates and associates. Seven churches were represented.

After the opening hymn and invocation given by Mr. Martin ten minutes were given to spirit communion, which created a good condition. A hearty welcome was given to the conference by the lady President of the church, Mrs. Ingham, after which the business was gone through very harmoniously. Two grand propaganda meetings were held, the President occupying the chair. In the afternoon the speakers were Mr. Martin and Mr. Lilly, and in the evening Mr. Smith (South Elmsall), Mrs. Oxley, Mrs. Warburton

and the secretary. Mr. Smith (Wakefield) brought a very successful day to a close by a few appropriate remarks, and proposing a vote of thanks to the friends who had entertained us so royally.

### BEDWORTH.

ON Sunday and Monday, March 19th and 20th, Mr. Arthur Clayton, the blind seer of Nottingham, conducted the services and gave interesting addresses. His clairvoyance was most remarkable and convincing, full names being given.

### NORTHAMPTON.

MR. W. R. SUTTON, of Sheffield, has once again paid us a most welcome visit. On Saturday, March 18th, a public tea was held, after which Mr. W. R. Sutton gave some extraordinary clairvoyance and clairaudience. On Sunday and Monday the church was filled with audiences who listened with obvious interest and respect.

Mrs. Bailey, of Wolverhampton, continued the splendid work of Mr. Sutton by her highly spiritual addresses. In nine months the Society cleared £90 from its building debt.

### BIRMINGHAM.

THE study class held their first annual meeting on Feb. 17th, and celebrated their first year's work with a tea-party and social on Friday, March 17th, when 52 members sat down to tea. Inaugurated for the purpose of studying the principles of Spiritualism and cognate subjects, there have been held 34 meetings with an average attendance of 28. Papers on Spiritualistic subjects of half-hour duration are read, and then open discussions occupy the remaining hour.

As this class is not confined to members of Birmingham Church only, but is open to members of any of the local churches, it is assisting many Spiritualists to understand, and, better still, to be able to reply to questions concerning our subject. Incidentally each member has to take part in rotation, as chairman, speaker and questioner, etc., so that all are being prepared for more ambitious Society work.

### DEVONPORT : KERR ST.

IN connection with the above Society large and successful meetings were held at the Plymouth Corn Exchange on Sunday, Feb. 26th. The speaker and clairvoyant was Mr. Evan Powell. Mr. Powell spoke on "What is this Spiritualism?" and "The tales that dead men tell?" His usual powerful grip was on his audience, and the clairvoyance at each service was very convincing. After giving a description in the evening, a brother who has been enquiring into Spiritualism, and has a long and faithful record as a Methodist local preacher and worker to his credit, stood up after this vivid description publicly testifying to its marvellous accuracy, and confessed that he had found in Spiritualism that satisfaction which he had failed to discover in the orthodox church.

### MEETINGS HELD ON SUNDAY, MARCH 26th, 1922.

BARROW-IN-FURNESS, Dalkeith-st. — Mr. Ben Carter, of Halifax, gave an address on "Modern Spiritualism and the new re-construction," also clairvoyance. Mr. Dawson presided.

BARRY, Atlantic Hall. — Mr. A. E. Stark occupied the platform in the place of the advertised speaker who

failed to turn up, and officiated and gave an address on "Is Spiritualism a religion," followed by clairvoyance.

BRISTOL, United. — Mr. J. Eddy was the speaker morning and evening. Clairvoyance by Mr. Taylor. Mr. Pritchard presided.

DIGHTON HALL: Addresses and clairvoyance by Mrs. Suddes. Mrs. Brako presided.

CLIFTON: Address by Mr. Saunders. Clairvoyance by Mrs. Jahans.

CARDIFF, Queen-st. — Mrs. Imison (Nurse Graham), of Bristol, paid a visit and we had a most successful time. Messrs. Northam and W. E. Jones chaired for her.

DONCASTER. — Wednesday last we had a lantern lecture on "Spirit photography," conducted by Mrs. Thickett and Mr. Childs, of Heeley. The photographs were splendid, and it has created much interest in the town. Questions were satisfactorily answered.

HANLEY. — Sunday, March 12th, Mr. Gilling, of Manchester. At the evening services there were two infants named belonging to Mr. and Mrs. Ward and Mr. and Mrs. Trevor. Mr. Gilling pinned on them the Lyceum Badge. It was an impressive service.

HIRST. — Mrs. Brydon, of Gateshead, gave an address, followed by clairvoyance.

LIVERPOOL, Daulby Hall. — Mr. A. Wilkinson was the speaker at the evening service. His address was "The Open Door," followed by clairvoyance. Mr. C. Dixon presided.

LONDON. — Brixton: Mr. H. Bodington gave an address to a good audience.

CLAPHAM: Service of song by the Lyceumists.

E.L.S.A.: Mrs. George spoke on "Mediumship," and followed with several descriptions.

FULHAM: Morning circle. Evening: Mr. Bloodworth gave an address, followed by clairvoyance. — Pros.: Sunday next, at 7, Mrs. Podmore. Thursday, April 6th, at 8, Mrs. S. D. KENT.

LEWISHAM: Morning, Mr. Cowham. Evening, Mr. Ella gave an address on "Mind," and Mrs. Hull sang a solo entitled "O, Rest in the Lord."

LITTLE HURD: Pioneer Sunday was a success. At the Lyceum Mrs. Jamrach named three children, and again in the evening performed the same ceremony to one child, giving it the name of "Light." In her address Mrs. Jamrach dwelt on the pioneers with whom she had come in contact, and also followed with clairvoyance.

LONDON SPIRITUAL MISSION: Morning, Dr. W. J. Vanstone spoke on "Spiritual mentality." Evening, Mr. Ernest Hunt gave an address on "The pioneers."

MANOR PARK: Morning, Mr. Mead conducted the healing service. Afternoon, the Lyceum held their usual session. In the evening Mrs. Edey gave an address on "The king's highway," and followed with clairvoyance.

SOUTH LONDON: Morning circle conducted by Mrs. Still. Evening, Mr. Will Turner gave a trance address, and Mr. C. J. Williams gave clairvoyance.

LOUGHBOROUGH: Mr. J. B. Hout, of Leicester, conducted the meetings in place of the planned speaker through illness. Afternoon, "Death does not end all." Evening, "Our pioneers."

NEWPORT, Mon. Central. — Mrs. Gordon Thomas gave an address followed by clairvoyance. Mr. Reade presided.

NEWTON, Abert. — Mr. Marshall, of Torquay, gave an address on "Can and do our spirit friends return?"

PETERBOROUGH. — Addresses and clairvoyance by Mr. Brodie, of Burton-on-Trent. Mr. E. East presided.

PLYMOUTH, Stonehouse. — Meeting on Pioneer Sunday was conducted by Mr. Arnold. Address by Mr. Loomer on "The revelation of spirit



power seventy-four years ago." Clairvoyance by Mr. Prout.

PORTSMOUTH, Temple. — Mr. G. Woodward Saunders, D.N.U., took two services, giving addresses on "The City of God" and "New lamps for old," following each with clairvoyance.

Lake-road: Mrs. M. E. Orlowski, of London, gave trance addresses and clairvoyance.

SCARBOROUGH. — Mrs. Wright, of Leeds, gave a good address on "I am the light, the truth and the way," and also gave clairvoyance.

TREDEGAR. — Mrs. Price, vice-president, conducted the morning service. Subject, "Search of thought." Evening, Mr. E. Jones, the President, officiated with a special appeal re our so-called glorious dead. Mr. D. J. Davies gave clairvoyance.

York, Spen-lane. — Miss Cotterill occupied the platform and gave an address. Clairvoyance was also given.

### SOCIETY ADVERTISEMENTS.

#### South Manchester Spiritualist Church PRINCESS HALL, MOSS SIDE.

SUNDAY, APR. 2ND, at 2-30, LYCEUM.  
At 6-30 and 8-15, Mr. R. DAVIES.  
MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.  
TUESDAY, at 8-15, Public Developing Circle, Mrs. FORREST.  
THURSDAY, at 3 and 8-15, Mrs. SPENCER

#### Manchester Central Spiritualist Church ONWARD HALL, 207, DEANS GATE.

SUNDAY, at 6-30.

APRIL 2.—Mr. W. APPELEYARD.  
Meeting held at ARDWICK PICTURE THEATRE.

APRIL 9.—Circle for Members only.  
16.—Mr. ROBERT DAVIES,  
At WOOD ST. MISSION.  
23.—Circle for Members only.

#### Manchester Society of Spiritualists, 38, MASKELL STREET, ARDWICK.

SUNDAY, APR. 2ND, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE.  
Evening, closed for lecture in PICTURE PALACE, ARDWICK GREEN (see bills).  
MONDAY, at 8, Miss WALLWORK.  
WEDNESDAY, at 3 and 8, Mrs. LANGFORD.

#### Collyhurst Spiritual Church, COLLYHURST STREET.

SUNDAY, APR. 2ND, at 10-30, LYCEUM.  
At 3, 6-30, 8, Mr. & Mrs. WHYMAN.  
MONDAY, at 3 and 8-15, Mr. and Mrs. WHYMAN.  
WEDNESDAY, at 8, OPEN CIRCLE.  
SUNDAY, APRIL 9TH, Mr. BACON.

#### Moston Spiritualist Lyceum Church, CO-OP. HALL, AMOS STREET.

SUNDAY, APR. 2ND, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE. At 6-30, Mr. LEE.  
WEDNESDAY, at 8.  
SUNDAY, APR. 9TH, at 10-30, LYCEUM.  
At 3, Circle. At 6-30, Mr. COELINGE.

#### Pendleton Spiritualist Church, FORD LANE.

SUNDAY, APR. 2ND, at 2-30, LYCEUM.  
At 6-30 and 8, Mr. C. E. TIMMS.  
WEDNESDAY, at 3, Mrs. TAYLOR.  
THURSDAY, at 8, Mrs. SHEARSMITH.  
SUNDAY, APRIL 9TH,  
LYCEUM OPEN SESSIONS.

#### Longsight Spiritualist Society, SHEPPEY ST., OPPOSITE PIT ENTRANCE, KING'S THEATRE.

SUNDAY, APRIL 2ND, at 6-45 and 8-15,  
Mr. J. BRENNAN.  
TUESDAY, at 8-15, Mr. BACK.  
THURSDAY, NO MEETING.  
Open Circle on Saturday at 8.  
Doors closed 8-15.

### SOCIETY ADVERTISEMENTS.

#### Bristol Spiritualist Temple, 47, OAKFIELD RD., CLIFTON.

SUNDAY, APRIL 2ND, at 6-30,  
Miss MARY MILLS,  
Speaker and Clairvoyant.  
MONDAY, at 8, Miss MARY MILLS.  
SUNDAY, APR. 9TH, Mrs. ANDREWS.  
Clairvoyant, Mr. JAHANS.

#### Brighton Spiritualist Church, ATHENEUM HALL, NORTH ST. Affiliated to S.N.U.

SUNDAY, APRIL 2ND, at 11-15 and 7,  
Mrs. CLARE O. HADLEY.  
LYCEUM at 3.  
MONDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, Mr. H. J. EVERETT  
(President).

#### Gillingham Spiritualist Society, ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, APRIL 2ND, at 7,  
Mr. SNOWDEN HALL.  
APRIL 9TH, Mrs. N. BLOODWORTH.  
APRIL 16TH, Mrs. H. DAVIDSON.

#### Hastings Christian Spiritualist Society THE TEMPLE, 2, PELHAM CRESCENT (Overlooking Sea). THE ONLY SOCIETY IN THE TOWN.

Sundays at 11 and 7.  
Mondays at 3. Saturdays at 7.  
Public Developing Circle on Thursdays  
at 7.  
Best Speakers and Demonstrators  
engaged.

Special Easter Service to be conducted  
Mr. A. PUNTER.  
Visitors cordially invited to send  
stamped envelope for list of "Where to  
Stay" to H. ALTON, Hon. Sec.

#### Brixton Spiritualist Brotherhood Church, STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, APRIL 2ND, at 11-15, CIRCLE.  
At 7, Mr. NUTHALL, Address.  
Mrs. CLEMENTS, Clairvoyance.  
FRIDAY, at 8, Mrs. MAUNDER,  
Flower Readings.  
SUNDAY, APRIL 9TH, Mrs. PODMORE.

#### Church of the Spirit, Camberwell, WINDSOR RD., DENMARK HILL.

SUNDAY, APRIL 2ND, at 11,  
Mrs. CHECKETTS.  
At 6-30, Mr. JOHN OSBORN.  
SUNDAY, APRIL 9TH, at 6-30,  
Mrs. BEAUREPAIRE.  
WEDNESDAYS at 7-30.

#### Church of the Spirit, Croydon, HAREWOOD HALL, 96, HIGH STREET.

SUNDAY, APRIL 2ND, at 11,  
Mr. PERCY SCHOLEY.  
At 6-30, Mrs. ANNIE JOHNSON.

#### Clapham Spiritualist Church, ADJOINING REFORM CLUB, ST. LUKE'S RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, APRIL 2ND, at 11,  
QUESTIONS ANSWERED by a SPIRIT  
CONTROL.  
At 3, LYCEUM. At 7, Mr. ENGELHOLM.  
FRIDAY, at 8, MEETING for ENQUIRERS.  
APRIL 9TH, Mrs. M. GORDON.

#### East London Spiritualist Association. NO. 7 ROOM, EARLHAM HALL, EARL- HAM GROVE, FOREST GATE (pass thro' Main Building to Second Door on Left).

SUNDAY, APRIL 2ND, at 7-30,  
Mr. G. TAYLER GWINN.  
SUNDAY, APR. 9TH, Mr. SEWELL.

### SOCIETY ADVERTISEMENTS.

#### Kington Spiritualist Society, BISHOP'S HALL, THAMES STREET.

SUNDAY, APRIL 2ND, at 11 and 6-30,  
Mr. A. LAMSLIEY.  
TUESDAY, at 7-30, Dr. VANSTONE  
will lecture on "Stonehenge."  
Shilling Collection.  
WEDNESDAY, at 7-30, PUBLIC MEETING.

#### Hounslow Spiritualist Society, ADULT SCHOOL, WITTON RD.

SUNDAY, APRIL 2ND, at 6-30,  
Mrs. L. LEWIS. LYCEUM at 3.  
TUESDAY, at 7-45.  
WEDNESDAY, at 3, GUILD.

#### Hackney Society of Spiritualists, 240A, AMBURST ROAD.

SUNDAY, APRIL 2ND, at 7,  
Mrs. A. DE BEAUREPAIRE.  
MONDAY, at 8, Dr. VANSTONE.

#### Ilford Psychical Research Society, BROADWAY CHAMBERS, ILFORD.

SUNDAY, APRIL 2ND, at 7,  
Mrs. EDEY.

THURSDAY, at 3, Mrs. CLARK.  
FRIDAY, at 7, SOCIAL EVENING.

#### Little Ilford Christian Spiritualist Church, CHURCH ROAD, CORNER OF THIRD AV., MANOR PARK, E.

SUNDAY, APRIL 2ND, at 6-30,  
Mr. R. BODDINGTON, D.N.U.  
MONDAY, at 3, Mrs. PODMORE.  
WEDNESDAY, at 8, Mrs. CROWDER.  
SUNDAY, APR. 9TH, LYCEUM COUNCIL.  
Lyceum every Sunday at 3.

#### London Central Spiritualist Society, MINERVA ROOMS, 144A, HIGH HOL- BORN (corner of Bury St.). (Entrance at Rear.)

SPECIAL OPENING MEETING.  
ANNIVERSARY OF MODERN  
SPIRITUALISM, MARCH 31ST.  
A 7-30, LANTERN VIEWS. HISTORY  
OF THE MOVEMENT. CLAIRVOYANCE  
Speaker: Mrs. JENNIE WALKER.

#### Manor Park Spiritualist Church, CORNER OF SHERBURY RD. AND STRENE RD.

SUNDAY, APRIL 2ND, at 6-30,  
Mr. and Mrs. SMITH.  
THURSDAY, at 8, Mrs. E. NEVILLE.  
SUNDAY, APRIL 9TH, at 6-30,  
Mr. and Mrs. BROWNJOHN.

#### Stratford Spiritual Church, LDMISTON ROAD, SIXTH TURNING DOWN FOREST LANE GOING FROM MARYLAND POINT STATION.

SUNDAY, APRIL 2ND, at 6-30,  
Mr. F. THEIROFF.  
WEDNESDAY, APRIL 5TH, at 3,  
Ladies' Meeting, Mrs. CLEMENTS.  
THURSDAY, APRIL 6TH, at 8,  
Mrs. EDEY.  
SUNDAY, APRIL 9TH, at 6-30,  
Mr. E. MEADS.  
Forward movement at 11.  
Lyceum at 3.

TO ALL WHO SUFFER.—Write per-  
sonally and enclose age and sex and  
2d. stamp, and see what can be done  
for you.—Dr. Blackburn, N.Y., 35  
Chapelhouse-road, Nelson, Lancs.

**SOCIETY ADVERTISEMENTS.**

**SHAFTESBURY HALL,**  
Adjoining BOWES PARK STATION, N. 22

SUNDAY, APRIL 2ND, at 7,  
MR. W. NORTHE,  
Address and Clairvoyance.

**CHURCH OF THE SPIRIT, CROYDON**

**A SALE OF WORK AND SOCIAL**  
in aid of the Building Fund of the  
above Church  
will be held on  
WEDNESDAY and THURSDAY, APRIL  
5TH and 6TH, at  
Harewood Hall, 96, High St., Croydon  
(Opposite Friends' Road).  
The OPENING CEREMONY will be  
performed on Wednesday, 5th, at 3, by  
**MRS. ELLIS POWELL.**  
TICKETS: Wednesday, One Shilling.  
Thursday, Sixpence.

**British Magnetic Healers' Association**

The above Association will hold a  
**PROPAGANDA MEETING**  
on SATURDAY, APRIL 1ST, at the  
STON ST. SPIRITUALIST CHURCH,  
RADCLIFFE.  
Tea will be provided at 5-30.  
All are welcome. Nominal charge.  
Demonstrations of Healing commence  
7-30 sharp.  
Practical experience beats all theory.  
Come and test it.

The above Association will hold a  
**PROPAGANDA MEETING**  
at the  
ELLIOTT ST. SPIRITUALIST CHURCH,  
OLDHAM, on SATURDAY, APRIL 8TH.  
Meeting commences at 7. Healing 7-30.  
All cases for treatment free of charge.  
The opportunity is yours to test  
the healing powers of Spiritualism  
through the Magnetic Forces at the  
command of our healers.  
All are invited. Come. Collection.

**COMING TO ENGLAND.**

**B. C. HAILES, INSPIRATIONAL**  
LECTURER AND TRANCE MEDIUM,  
Graduate of Morris Pratt Institute,  
only Spiritualist College in the States  
or Canada. Teacher of Mediumship  
and its Laws, Psychology, Science  
and Warfare, Biblical Spiritualism,  
Higher Criticism, etc.  
She asks will Secretaries kindly  
forward vacant dates, etc., as early  
as possible to enable her to arrange  
her tour of England, Ireland and  
Scotland. Communications to B. C.  
HAILES, 401, Norris Place, Milwaukee,  
Wis., U.S.A.

**MR. H. J. OSBORN'S**

Early fixtures are: — March 31st,  
London Central. April 1st, 2nd, 3rd,  
Morecambe; 4th, Huddersfield; 5th  
and 6th, Wakefield; 7th, Morecambe;  
9th and 10th, Lancaster; 11th, Hud-  
dersfield; 12th and 13th, Open;  
Easter Week, Cumberland; April 23rd,  
Walthamstow; 26th, Grovedale;  
May 4th, 7th and 11th, Tottenham.  
H. J. OSBORN, 41, Cartwright Gar-  
dens, London, W.C.1.

**NEW SECRETARIES.**

Changes in the Names and Addresses of Secretaries  
of Societies can be intimated under this head if stamps  
to the value of 3d. be forwarded with the information.  
**COLLYHURST SPIRITUALIST CHURCH.**  
Mrs. SHEARSMITH, 109, Lightbourne  
road, Moston, Manchester.  
**ROYDON SPIRITUAL CHURCH.**—MR.  
G. WARD, 248, Oldham rd., Longsight,  
Oldham.

**Miscellaneous Advertisements.**  
(NOT DISPLAYED.)

Prospective Announcements, Speakers' Open Dates,  
Mediums Wanted, To Let, For Sale, Wanted, etc.: 20  
words, 1/6. Each additional line, 3d.

A DRAWING-ROOM SERVICE is held  
at 15, Sandmere-road, Clapham, S.W.  
near Clapham-road Tube Station. Mrs.  
CLARA HEWIN, the well-known Medium,  
will give clairvoyance every Sunday,  
at 7, for investigators. Developing  
Class starting for Physical Phenomena.  
Write first.

WILL, Secretaries and friends please  
note that Mrs. Crewdson's address is  
now 171, Dornig St., Wigan.

MRS. BROOKS, 8, Aerodrome Hut-  
ments, Castle Bromwich, Birmingham.

MRS. ELLEN GREEN'S ENGAGE-  
MENTS FOR APRIL.—April 2nd, Congle-  
ton; 9th, Liverpool, Daulby Hall;  
16th and 17th, Walsall; 30th, Hyde.—  
4, Dorby-st., Moss-Side, Manchester.

**SPEAKERS, OPEN DATES, Etc.**

ALL Media having open dates and  
desirous of booking for 1922 with the  
Christian Spiritual Church, Mottram-st.  
Stockport, apply to Secretary, Mr.  
G. T. ROOK, 4, Chapel-street, Stockport

LUTON SPIRITUAL EVIDENCE  
SOCIETY.—Will Media with open dates  
please communicate with the Secretary,  
J. J. DARBY, 122, Dunstable-road,  
Luton.

MR. ERNEST ABETHELL, Speaker  
and Clairvoyant. Open to accept dates  
for 1923. Few vacant for 1922.—  
"Ludlow," 10, Glenwood-road, Catford,  
S.E.6.

MR. W. HUTCHINSON, 188, Railway-  
st., Nelson, Lancs., is booking dates  
for Lantern Lectures on Spirit Photo-  
graphy and Spirit Painting. Satisfac-  
tory references can be supplied. Sun-  
days or weeknights.

RONALD BRAILEY, Trance Lecturer  
and Clairvoyant. Speciality, sketches  
of spirit faces. Few open dates for  
1922.—Castledene, Shoreham-by-the-  
Sea.

**WANTED.**

ROOMS TO LET near Brooks' Bar for  
a quiet, respectable couple (no chil-  
dren).—Apply Box "H," TWO WORLDS  
Office.

**FOR SALE:**

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could not use the arm at all, and had to  
carry it in a sling. Everything in the  
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without avail, and the arm itself  
began to atrophy. His wife persuaded  
him to try Germolene, and after a few  
dressings the appearance of the arm  
was much improved. The final result  
is that his trouble is cured. The cracks  
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arm again. It is somewhat drawn  
through being so long in a sling, but  
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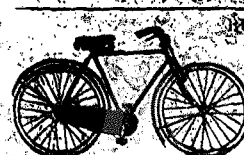
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# Modern Spiritualism. 74th Anniversary.

## GOOD FRIDAY, April 14th, 1922.

IN THE

### Co-Operative Hall, Downing Street, Ardwick, Manchester,

Under the auspices of the Manchester and District Group of Spiritualist Societies, S.N.U.

MASS MEETINGS at 2-15 and 6-30, at which the following well-known workers will take part:—

**Geo. F. BERRY, Esq.**

(Worcester), President, S.N.U.

**Mrs. M. E. PICKLES**

(Blackpool); President, B.S.L.U.

Mr. JAMES BUCKLEY (Nelson) will give Clairvoyant Descriptions of Spirit People at each meeting.

At the Evening Meeting a SPECIAL APPEAL will be made and Collection taken on behalf of the S.N.U. Fund of Benevolence.

CHAIRMAN: ERNEST W. OATEN, Esq. (Editor of "THE TWO WORLDS").

VOCALISTS: Miss D. WILLOTT, Mezzo-Soprano. Madame WOOD & ROWE, Contralto. Mr. R. McDERMOTT, Baritone.  
Accompanist: Mr. F. MEAD WROFT.

A PUBLIC TEA will be served at 4-30. Tickets for Tea and Meeting, 2/- each. Children under twelve, 1/- each.

Afternoon or Evening Meeting only, Admission, 6d. Tickets may be secured at Spiritualist Halls in the district.

SECURE YOUR TICKETS EARLY, as Sale of Tickets for Tea cannot be guaranteed on Good Friday.

S.-W. Lancashire &amp; Cheshire District Group of Lancashire District Council Area, S.N.U.

## 74th Anniversary of Modern Spiritualism

will be held at

### Daulby Hall, Liverpool, on Good Friday, April 14th,

At 2-45 and 6-15 p.m. EXPONENTS AND DEMONSTRATORS:

Mr. A. KITSON (Dewsbury), Mrs. JESSY GREENWOOD, J.P. (Hebden Bridge),

Mr. A. CLAYTON, The Blind Medium (Nottingham).

CHAIRMAN: Mr. H. DAVIES (President of the Group).

ORGANIST: Mrs. RAYMOND (Liverpool).

Solos will be rendered at each service.

SILVER COLLECTION AT THE DOOR. A limited number of reserved seats at 2/- will admit to both meetings.

Programmes 1d. each.

Tea will be provided at a moderate charge.

## MANCHESTER SPIRITUALISTS' CENTRAL PROPAGANDA COMMITTEE.

Sunday, April 2nd, 1922, at the Ardwick Picture Theatre, Ardwick Green,

### Walter Appleyard, Esq., J.P. (Ex-Lord Mayor of Sheffield).

SUBJECT: "THE MAN AT THE GATE."

Chairman: J. CUMING WALTERS, Esq., M.A. (Editor, "Manchester City News").

Doors open at 6, commence at 6-30 prompt.

Hymn Sheets Provided.

SILVER COLLECTION.

## MOSS SIDE PROGRESSIVE LYCEUM CHURCH, 66, RABY STREET, MANCHESTER.

PRESIDENT: MISS M. M. HARRISON.

SERVICES HELD EVERY SUNDAY AT 2-30 P.M.

SUNDAY, APRIL 2ND, SERVICES at 2-30 and 6-30, VISIT OF MISS KITSON.

Speaker at 3, Miss ANNIE SHARPLES. Subject, "Free Will." Discussion invited.

MISS KITSON will conduct Lyceum Open Service at 6-30.

A bright Programme of Music, Recitals, etc., by

Members and Lyceumists from other Lyceums.

Clairvoyance by Miss L. CLARKE.

Come and welcome Miss Kitson.

Tea provided at a nominal charge.

## LONDON DISTRICT COUNCIL OF THE S.N.U.

In Co-operation with the HACKNEY SOCIETY, 240A, AMHURST ROAD, HACKNEY,

WILL HOLD A

### PROPAGANDA MEETING on THURSDAY, April 6th, at 7-45 p.m.

CHAIRMAN: Mr. R. BODDINGTON.

SPEAKER: Mrs. ALICE JAMRACH.

CLAIRVOYANT: Mr. MARRIOTT.